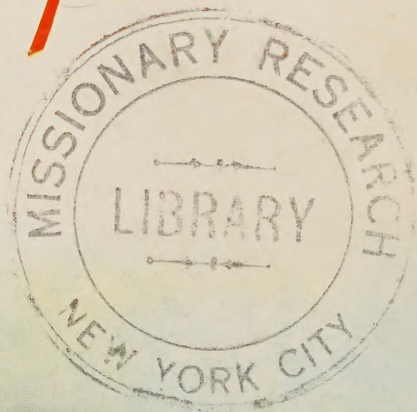


12m

Randall, ed.

Formosa

Island Beautiful





Published by
THE BOARD OF
WORLD MISSIONS
PRESBYTERIAN CHURCH, U. S.
1956

Designed and Edited by
CLAIRE RANDALL

Island Beautiful

by Sue S. Y. Liu *

FORMOSA—the “Island Beautiful”—so called by Portuguese sailors four hundred years ago, is a small island about a hundred miles off the southeast coast of China. The shape of Taiwan (the Chinese name for the island and now its official name) is like a long narrow leaf. It is about two hundred and fifty miles long and eighty miles wide. This island has an area of fourteen thousand square miles. Half of the island is in the tropic zone with the Tropic of Cancer running near Chiayi about the middle of the island.

Roughly speaking we have only two seasons in Taiwan, summer and winter. The summer is very long. It lasts for six months, from May to October. The temperature then is between 75 and 95 degrees, while the average for the year is 73.6 degrees. There is neither frost nor snow except on the higher mountain peaks. In fact, the people living in Taiwan do not know the winter from the summer, as the island is surrounded by evergreens with all kinds of flowers blooming the year around.

Because the climate is hot and we have much rain in the summer time, the land in Taiwan is on the whole very rich. We grow rice, sugar cane, tea, and many kinds of fruit such as pine-apples, bananas, mangoes, papayas, and oranges all through the year. We grow twice as much rice as we eat. The sugar we produce is about twenty times as much as we need.

Mountain climbing in Taiwan is a thrill to be experienced, for there is a chain of mountains running north and south, forty-eight of which are over 11,000 feet high. The highest is Mt. Morrison, 15,405 feet.

*Student, Huntingdon College, Montgomery, Alabama.

Taiwan has had a continuous rise and fall in its political history. Chinese, Portuguese, Spanish, Dutch, French, Japanese, and Chinese again have all had their turn in dominating the island. Early in the sixth century the Aborigines came to Taiwan from the South Sea Islands. In the thirteenth century, Taiwan was a protectorate of the Chinese Empire. At the beginning of the seventeenth century the Dutch came and occupied the island. The Spanish also came and stayed for a short period of time. But in the middle of the seventeenth century, in 1661, the Chinese troops came to Taiwan with a large fleet. They attacked the Dutch and drove them out. After that Taiwan became a part of China. In 1895, Taiwan was taken by the Japanese as the result of the first Sino-Japanese War. After that the Japanese ruled the island for fifty years, but as the result of the Second World War, Taiwan was returned to China in 1945.



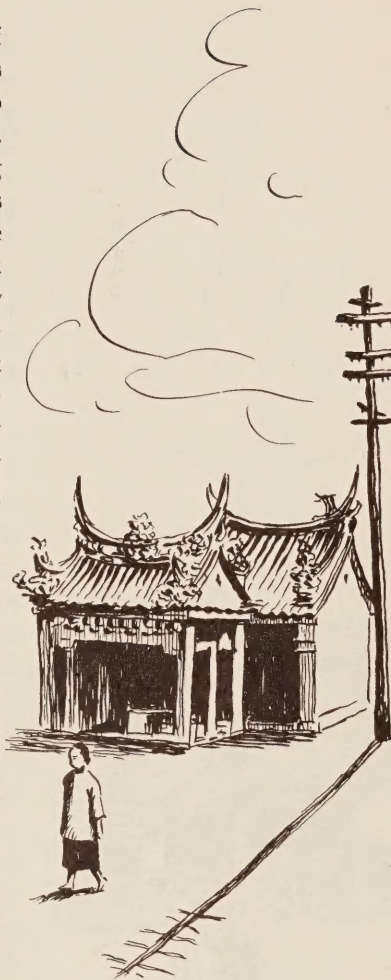
The present population numbers about eight million, and the people of Taiwan are divided into three groups. There are the Taiwan Chinese whose ancestors came from Fukien Province early in the fourteenth century. As the result the Taiwan language is the same dialect as that spoken in the other parts of Fukien Province. There are the Chinese people who have come as refugees in the last few years from the mainland of China. There are the people who live high up in the mountains. We call them the Aborigines or the mountain tribes.

Most of the Taiwan Chinese are Buddhist, and in keeping with their religion

they are very superstitious. The worship of idols is an obvious feature of their religious life. There is a lot of ancestor worship along with sacrificial offerings for harvests. Very often they have idol processions going on in the streets. They believe that man's fortune and misfortune are governed by the beneficial spirit (Shen) and the malevolent spirit (Kuei). They also believe that by offering food, money, and incense to the gods and goddesses in the temple the priest can drive away the evil spirit and even cure the sick. So if you are in Taiwan, very often you will find a grandmother taking her whole family to the temple with all kinds of food and incense. They kneel down before the idols and ask for the gods' guidance and for the good luck and happiness of their family. Can you imagine that there are about four thousand Buddhist temples?

The Chinese people who came as refugees from the mainland of China after the Second World War are getting along very well with the Taiwan Chinese. Their customs and their ways of living are very much the same as the Taiwan Chinese. Many of them are very active in the fields of government, education and business. There are a great many devoted Christians among them, and many of them are helping missionaries in carrying out the evangelistic work.

Old Chinese records state that the Aborigines migrated to Taiwan from South Sea Islands in the sixth century. They were war-like and had a rather unpleasant habit of taking human heads. The Chinese were able to trade with them, and they believed that the Aborigines were Malayan. They gradually acquired land and began farm-



ing it. The Chinese for the most part got along very well with the Aborigines in spite of the unpleasant head-cutting habits. The Chinese were smarter, however, and, as their number increased, they gradually pushed the Aborigines back into the hills. There was a considerable amount of intermarriage, particularly along the foot hill areas. Those mountain tribes are a rather pure stock, and they exist today in much the same way as they did in the sixth century.

During the Japanese occupation no Christian work was permitted among Aborigines. They were not even allowed to attend the service in the Taiwan church. But now through the missionaries great help, the gospel is spread among them freely, and about 200 small churches have been built among them high up in the mountains. The Christians themselves are doing a wonderful job of bringing the others into the church.

The social life and customs in Taiwan are very different from those of the United States. In this country people think more in terms of the individual, while in Taiwan people think more of the family or the larger group. For instance, if a couple is going to get married, instead of saying Mr. Chang is going to marry Miss Chen, they say that Mrs. Chang is going to have a daughter-in-law. When the young couple get married they stay with the boy's family, and the wife has to take care of the father-in-law and mother-in-law. In Taiwan very often you will find ten or more people living in one big building together. There will be grandparents, three or four sons, and the daughters-in-law, and several grandchildren. All of them live in the big house



together. The aged people are very well looked after, and they are the most honorable and important members of the family.

Now let us take a trip to visit some of the most famous places around the island. Taiwan has been called a national park of the Orient. Quite a few scenic views are found throughout the island.

We begin our tour of the island at Keelung, the best and largest harbor on the island. It is located in the north. This is one of the two main ports where the travellers who visit the island by ships will dock.

Going south from Keelung we come to Taipei. This is the provincial capital of Taiwan. The center of the government, education, business, and communication, National Taiwan University, Teachers' University, Political University, some junior colleges, and many high schools are all located here. Students make a picturesque sight in their different uniforms as they mingle along the road morning, noon, and night. Some of the famous hot sulphur springs such as Peitou and Yang Min Shan attract many visitors. Kuayin Mountain with the Buddhist temple and Green Lake and the Confucius Temple are found just outside the city.

Continuing south to approximately the center of Taiwan we arrive at Taichung. It is one of the most important centers for agricultural produce and also is a cultural citadel of the island. Every traveller who has been to Taiwan knows about Sun Moon Lake. Sun Moon Lake is located in the very heart of the island, about three hours' ride from Taichung. It is the most famous sum-





mer retreat. This is also the site of two major hydroelectric power plants. The beautiful Evergreen Hotel situated on the hill, is a favorite week-end rendezvous for many during the hot months. It is here that an annual summer conference for missionaries is held under the Taiwan Evangelistic Fellowship. It is not only famous for the beauty of its scenery, but also the colorful Aborigines' tribal dances.

We soon find our journey taking us along the path of the Buddhists' pilgrimage. In Changhwa we view the famous Pa Kua Mountain. The Buddhists worship their goddess, "matsu", here every year. The Christian hospital which is operated by the missionaries is located in this city.

Our next stop will be in Chiayi. The Tropic of Cancer runs through the island a little south of Chiayi. It is from this city that the travellers go to visit the highest peak of Mt. Morrison and Mt. Ali. It is also famous for its Woo Fung Temple. This temple was built by the Aborigines in Manchu dynasty in memory of a Chinese administrator, Woo Fung, who sacrificed his life in order to stop the Aborigines from head-cutting. It is because of Woo Fung's great sacrifice that the missionaries are able to spread the gospel among the Aborigines today.

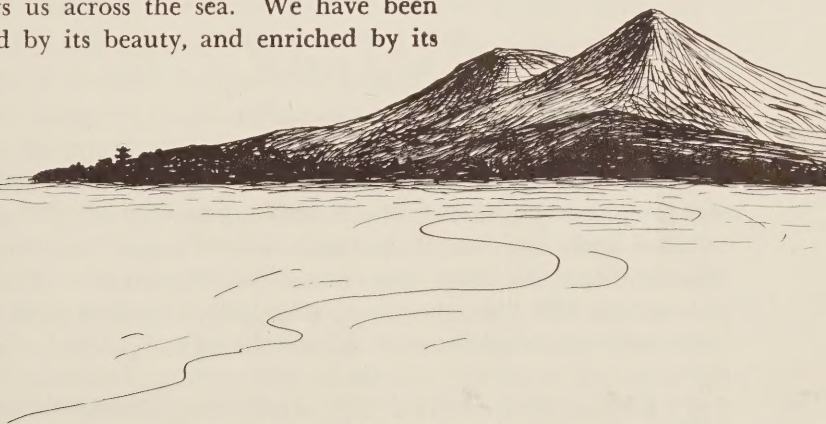
No trip would be complete without stopping at Tainan, the ancient capital of Taiwan. This famous historical city has many places of interest which tell the story of its people. We stand upon Chih Cheng Tower, the place where Cheng Chen Kong established the seat of his government in driving out the Dutch early in the 17th century.

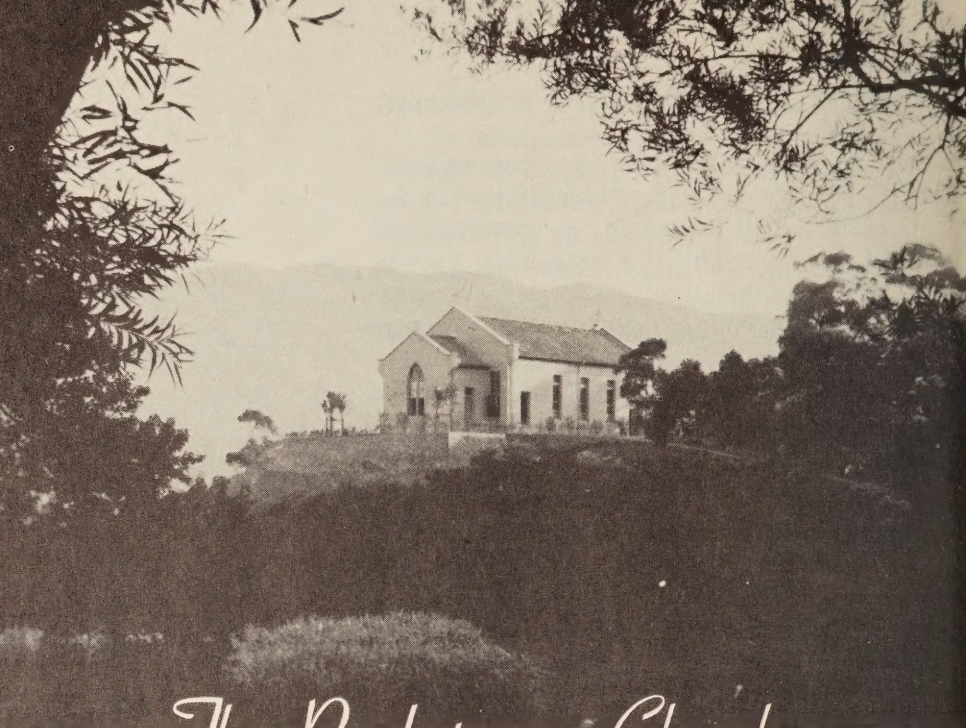
Cheng Chen Kong Temple and Angping are located in Tainan.

Continuing along the west coast we come to Kaoshiong, the second biggest port in the island. It is located in the southern part of Taiwan. This is a main naval base as well as a fishing port.

Our trip ends in the little middle eastern city of Hwalien. It faces the Pacific coast and is surrounded by mountains. This is one of the most important trading centers for the Aborigines and here we see their life in its most primitive form.

We have seen some of the most outstanding places of the island, and leaving Taiwan we look back to recall its splendor and enchantment. As we see the island in the distance, framed by its blue sky and peaceful water, Taiwan then becomes a beautiful land within a greater world. As we go farther from the island a tall Buddhist temple is yet visible; a high mountain peak beckons to us; the customs of the people have given us a clear vision of life as it goes on. We say good-bye to the beautiful island as its music follows us across the sea. We have been blessed by its beauty, and enriched by its faith.





The Presbyterian Church of Taiwan

by Rev. Hsu Chien-hsin*

Rev. S. Y. Yang*

TAIWAN has been known as the Presbyterian Island. This is because the Presbyterian Church in the island not only has been an overwhelming Christian religion, but also has had her early and long history of the reformed heritage. The Reformation broke out and its influence soon reached this remote island of East Asia in the first half of the 17th century. During the period, 1624-1661, the Dutch East India Company possessed the island and its missionaries worked among the people. Then,

*Professor, Taiwan Church History, Presbyterian Theological College, Taipei.

*Professor, Presbyterian Theological College, Tainan.

during the years of the 19th century, "the Great Century," as it has been termed by the historian Kenneth Scott Latourette, both the Presbyterian Church of England and that of Canada came side by side to the island resuming the work of the early heritage. Thus the Christian impact on Taiwan as well as that elsewhere was through two waves coming respectively from the Reformation and the World's Evangelization in modern Christian history.

Like the Nestorian Church on the China mainland, the Early Dutch Reformed Mission in Taiwan is one of the lost missions in the Orient. However, the relics of its missionaries preserved in Holland tell the story. The first missionary was Georgius Candidius, who arrived in the island in 1627. Following the pioneer, 36 missionaries laboured during the period. They erected chapels and school houses in every important village, and their work soon spread from Longkiau in the south to the villages of the Kabalan Plain on the north-eastern coast, winning many thousands of the inhabitants for Christ.

After 37 years, in 1661, the missionary works were rudely stopped by an armed group of refugees from the China mainland under their chieftain Koxinga. He drove the Hollanders from the island and stopped their propagating Christianity among the islanders. After that the young Christians in Taiwan were cut off from people of Christendom for more than two hundred years or until the last century. As a result their religion came to an end because of lack of the needed assistance of other Christians.

The old has passed away, but the new has come to fulfill the old. In the year 1865 the Presbyterian Church of England broke ground in the south; and seven years later, in 1872, the Presbyterian Church in Canada commenced a Protestant Mission, at Tamsui, in North Taiwan. These two Missions were divided into two fields by making the Tai-kah river the boundary flowing west in mid-Taiwan. The East Coast of Taiwan was their common field because the mountainous eastern region was still an independent savage territory in those pioneer days. The pioneer days of the South Church ended by the formation of her presbytery in 1896, and this soon gave an impetus to the sister church in the North. But the formation of the Northern Presbytery was prolonged till the year of 1904, and ultimately in 1912 these two Presbyteries united under one Presbyterian Synod of Taiwan.



Cornerstone laying ceremonies for the new Seminary in Taipei. It is on a mountain overlooking the city.

During the period of those pioneer days, both the Presbyterian Churches lived under unsettled conditions of persecutions and untimely warfare. This was the period of transition from the last regime of the Chinese Empire to the Japanese occupation of Taiwan. However, God favoured His workers. Having been driven out in 1865 from Tainan, then the capital, Dr. James L. Maxwell, M.D., and his assistants began the missionary work at Takow reaping their first fruits of four converts there in the next year.

Dr. Maxwell was the pioneer medical missionary but after that many medical doctors came to the island. Of the four original treatment centers there now remain but Chang Hua Hospital and Tainan Clinic, because there are so many Government Hospitals and practitioners in the island. However, the mission hospitals have made many valuable contributions to the Church.

Soon other missionaries came and the work grew steadily. The future of the work was strengthened by the opening of a theological college in 1876.

The Boys' Middle School was opened in September, 1885, the oldest secondary school in the island. The opening of this school was for the training of boys preparatory to entering the Theological College. The Girls' School was eventually opened in 1887, and in 1895 arrangements were made for the building of a Woman's Bible School which aimed at training Bible women for the churches. Another important early development was the establishment of a printing press in Tainan. The first number of the Formosan Church magazine was published in July, 1885, and it is probably the oldest church newspaper in the East.

Rev. George Leslie Mackay, D.D., the pioneer of the Canadian Presbyterian Mission, laboured in the north almost single-handed during the period of those pioneer days. But his missionary heroism and qualifications for the pioneer task let him carry on his works with great success. He, too, established a theological college. The work continued to grow in spite of the persecutions caused by the coming of the French in 1884 and the great loss suffered by the war with the Japanese occupying forces.

The European war (1914-1918) exercised no little influences over both two missions and churches. Mackay Memorial Hospital (built in 1912) in Taipei and Chang Hua Hospital were closed owing to the shortage of medical missionaries during war time. Also, during these years, the churches were threatened by war time inflation. But after the war the difficulties were soon cleared.

During the period 1925-1934 a fresh effort was made by the South Church toward self-support by means of their publication of the Church News and their aggressive evangelism. This led the South Presbytery to divide the field into four presbyteries during these years.

The recent 25 years of our history covering the whole period of World War II and its post-war years, brought about great changes to the Taiwan churches. Since the year 1931, when the Japanese inaugurated their aggressive warfare in Manchuria, the churches in Taiwan as well as those in Japan suffered a great deal from the rise of nationalism, anti-internationalism, and totali-

tarianism, by which aggressors were supported in order to invade China. These aggressive speculations of the Japanese soon became antagonistic to our church. Under the circumstances, both Christian schools of the south and the north had naturally come to be their first aim of attack. As a result of false accusation, in 1934, the Presbyterian Middle School at Tainan (first built in 1885, then rebuilt in 1916) was reformed under Japanese leadership; while Tamsui Middle School in the north (built in 1914) had to be given up to a non-Christian community in 1936. Fortunately, by that time, an effective evangelism was begun by our church, and the visit of Dr. Song Siong-chiat, a well-known Chinese evangelist, this was its high tide. The movement of Church independence was also advocated in the north by young ministers, who had just at that time finished their theological education in Japan. Subsequently the North Church was divided into three presbyteries, and in 1940, the Synod of North Taiwan was formed.



Choir of young people from the High School Student Center maintained by the Taiwanese Church and the Mission in a crowded tenement section of Taipei.

With the outbreak of the Pacific War, the oppression of the Japanese against our church became more severe day by day. Not only were our remaining institutions—such as the hospital and the theological college taken, but our church also was annexed to the *Kyodan* or “Christian Community,” which was under the control of the Japanese. During this period, the evangelistic work among the hill tribes which our Home Mission Committee had inaugurated through aboriginal leaders disappeared owing to cruel persecutions. It turned into an underground movement till the very end, 1945, when the Japanese surrendered to Allied forces.

The return of Taiwan to China has not only afforded “the greatest opportunity” for our church but also makes her use it to advance the church. No aboriginal church had been built among the hill tribes at the end of World War II, but now, about 200 aboriginal churches can be counted with their approximately 20,000 communicants. Moreover, in 1951, the two synods of Taiwan were united in one by the formation of the General Assembly. The first union of two Presbyterian Churches in Taiwan was made in 1912 by the formation of one Synod. Then, during the time of the Pacific War, the two also united again in one Assembly in order to form the *Taiwan Kyodan* combining with the Japanese churches in the whole island. Now the new wine is unable to be put into old wineskins. The formation of the new Assembly soon led the Taiwan Church to enter into “the great World Fellowship” by the entry into the World Presbyterian Alliance and the World Council of the Churches. The applications received the unanimous approval of both organizations.

So far as the present work is concerned, our Presbyterian Church in Taiwan is no longer paralleled with a decade ago. The situation has changed and new needs call. With the inrush of the people from the mainland, more than 35 mission bodies of different denominations came to the island to find their footholds. The rapid increase in the population also makes us hardly maintain our 1 per cent Christians in the island.

During the war the Church was not allowed to preach the gospel freely, but now there are wonderful opportunities to preach the Good News. The Southern Synod will celebrate its



*The church
at Hwalien.*

Centenary in 1965 and the hope is to double the number of churches by then.

To meet the new situation, our Presbyterian Church does not fight alone, as the Presbyterian family, the Presbyterian Churches, U.S. and U.S.A. are added to our field. Surely from this time onwards further greater works will be done by our Taiwan Presbyterians by the guidance of His Almighty hand in this island.

The latest statistics (1954) of the Presbyterian Church of Taiwan

		<i>Ministers and Churches Preachers</i>	<i>Baptized Adults</i>	<i>Baptized Children</i>	<i>Adherents</i>
North 88	74	6,658	5,021	3,152
South 161	111	16,066	13,690	21,350
<hr/>					
Total	.. 249	185	22,724	18,711	24,502

How It All Began

In 1949, at a time when our missionaries to China were being forced to evacuate from that land, an invitation came from the Canadian Presbyterian Mission in Taiwan* and from the North Synod of the Taiwanese Presbyterian Church for some of those who were leaving China to join in the work on Taiwan. Our missionaries went to Taiwan as unofficial and friendly helpers.

In 1953 the number of Presbyterian, U. S. missionaries in Taiwan had so increased that they outnumbered the missionaries of the Canadian Mission. All concerned felt that the time had come for our Mission group to take on full Mission responsibility. There was then formed the North Formosa Presbyterian Mission Council in which the two Missions plan and work together in close cooperation.

At present the Presbyterian Church, U. S. has approximately twenty-five missionaries in Taiwan. They are mostly at work along the East Coast, the West Coast and in the North around the capital, Taipei. In the South, where we are engaged in medical work, the South Synod has requested further Mission participation in the work in that area. The Mission works closely with the Taiwanese Presbyterian Church and continual efforts are made to make the Church-Mission relations more helpful and beneficial for the work in Taiwan.

* This name is now being used by the government and our mission instead of Formosa.



These missionaries in Taiwan work in one of the most beautiful settings found anywhere in the world.



FRIENDSHIP CORNER

by Margaret Sells

TWENTY minutes by Communist bomber across the Taiwan Straits stands Taipei, Free China's capital. It is a city absolutely unique. A visitor from the West rides breathlessly through its crowded streets. He views with apprehension the cow-drawn and the man-drawn carts, the bicycles and pedicabs weaving with joyous abandon in and out between the plunging weapons carriers, Cadillacs, Fords, and jeeps.

A ride down the central avenue, which bisects the city north and south, is enhanced by vistas of the towering mountains which surround Taipei. The bronze statue of the "Gimo," affectionate title given Free China's President Chiang, rises above the traffic which swirls around it in the center of the city, and faces west towards the China Homeland, an indomitable symbol of struggling young Free China's determination, "We shall return!"

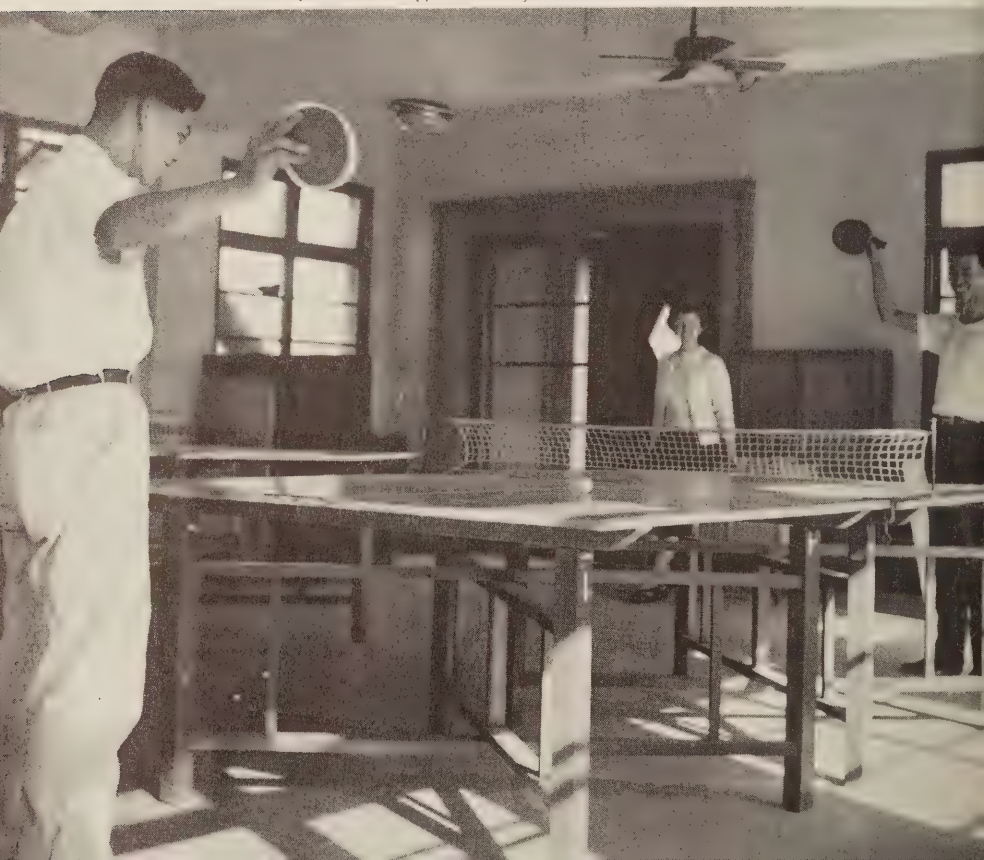
Swining east from the statue, the visitor comes after a short drive to "Canal Road," an easier name to remember than Shin Sheng Nan Luh (New Life Road). Traveling down this one-way artery, which connects the business section with the populous suburbs, one sees the campus of the National Taiwan University looming up on the east side of the canal, while on the west he passes a bewildering assortment of churches: Seventh Day Adventist, Catholic, Lutheran, and near the end of the drive, where Roosevelt Road meets Canal Road, is the new Southern Baptist Church.

Just before reaching the end of this drive, a cheery sign, "Friendship Corner," invites the bicycler, the pedestrian, and the motorist to turn aside for a brief, few steps or drive to our Presbyterian Student Center. Out of the National University student body of 5,775, a number of young men and women accept the invitation daily, while from other educational institutions come other young people: students from the Teachers' University, the Engineering Technical College, Soochow University (in exile from the Mainland), the English College; and from the various military institutions, young soldiers and officers.

Friendship Corner is now two years old and though young is vigorous. Its Terazzo walls with white-trimmed windows can be seen from the West Gate of the University and from bustling Roosevelt Road. Our white signs with their glossy black arrows point down many lanes, guiding the visitor from various approaches till he reaches our main gate.

He rings the bell and shortly the friendly gateman appears. Sometimes we think this gateman-gardener of ours has only one attribute and that is his good disposition. But the students like him, so we are glad for even one attribute. Inside the gate we first notice the pretty tennis court on which four students are playing; and a peep through the front door reveals some boys and girls driving ping pong balls across the green tables with such speed and bangs that we stop a minute to admire their skill.

A familiar sight in any student center.



The mimeograph machine is also in action, turning out material for one of the week-night conversation and Bible classes or for the University classes; or perhaps these are special invitations to absentees, welcoming them to attend this week's Sunday Night Fellowship: "Come to hear University Physics Professor D ———— tell why he became a Christian"; or "We welcome you to meet and hear two distinguished visitors from America, Dr. Fulton and Dr. Bradley."

Filling one corner is the popular reading rack with its gay-covered magazines. In comfortable wicker chairs a number of young people are turning the pages of "Life," "Time," "Popular Science," and some of the Chinese weekly periodicals to which we subscribe.

A small lending library is kept in circulation, offering a selection ranging from "Halley's Handbook of the Bible" in English, to "The Adventures of Sherlock Holmes" in Chinese!

A sudden roar overhead brings us to the French doors at the south exit. We have just time for a glimpse of the jet bombers which are already nearly out of sight. These and the small air-raid shelter outside the door are reminders of something we keep forgetting: We must be vigilant. We think of two of our nice young University Freshmen who have just come from Quemoy—"Golden Gate" as the Chinese call it). These boys had a difficult time last term finishing their senior year in high school. The booming of the big guns kept them tense, and the killing of more than thirty of their school mates by Communist cannon, stationed along the Fukien Coast, probably helped account for the sad, almost stricken look which we see in their faces sometimes when they are not smiling.

The Korean grass which grows over the air-raid shelter's dome, camouflages its ugliness a bit. We look beyond it to a lovely grass carpet, our lawn, which is interspersed with little flower-bordered paths. We stroll along the pretty walks, our steps crunching on the clean, white gravel, and lean through a garden gate to glimpse the attractive yard of the Hamilton home.

Looking back around our own lawn again we are amazed at the variety of flowers which splash colors against the walls. The

pink, white, and yellow hibiscus seem to have no seasonal enemies and gratify us by blooming all the year. Yellow chrysanthemums gladden the scene and behind them the red poinsettias are preparing little buds soon to open and usher in our Christmas season. Flowers are very cheap here and something's always blooming; the roses bud and die, and bud again almost continuously throughout the year. The rains which keep our sinuses and doctors active, are more kind to the vegetation, so that this Beautiful Isle sparkles like a lustrous emerald most of every season.

Overhead is a tiny white balcony opening into my apartment which constitutes the second floor of the Student Center. The many windows make each room seem like a solarium, while outside, everyone who climbs to the balcony stands a moment in appreciation of the lovely mountains or the inspiring sunsets which one may view daily.

It is time for the Saturday afternoon conversation-Bible class. A large semi-circle of chairs downstairs seats the thirty or so students who have been regular members of this class for about five months. Half of them are Christians or inquirers, and the other half are skeptics who believe absolutely nothing. They are a clever group of young people, mostly engineers and scientists, and the teacher must be on her toes to answer some of their questions. It has been thrilling to see some doubts fade away and be replaced by genuine faith as study of the Bible has brought forth the promised fruit.

The Saturday class has just finished. A commotion is heard outside and much loud talking. In walks a rugged individual balancing a three-tiered set of round, basket-like trays, which fit tightly together and are topped by a light bamboo-woven cover. He whisks off the top and our eyes and noses are gratified by the fragrant, steaming hot noodles which will be our informal supper. Usually everyone goes home after the class, but once a month we try to spend an evening together preceded by the class and a simple supper. Soon the chopsticks are going and faces redden from the warm food. We sip delicately-scented jasmine tea and finish our meal with some candies and tangerines. The tables are cleared off and before long everyone is screaming with laughter over "UP Jinks" or some other group game; this being probably



The choir sings for a Sunday meeting.

the most relaxing moment they've spent all week. As the clock shows nine thirty drawing near, we become a little quieter and begin to sing some of our choruses and hymns. Then we say "good night and goodbye" till tomorrow when we hope all will return to the Student Fellowship Meeting at 7:30 p.m.

Sometimes on Saturday nights it's a party for the church group; or maybe we entertain some of our English classes from the University or elsewhere. Our Center serves for almost everything: Church—Young People's Meetings—English Classes—Bible Classes—Recreation. It's a happy place.

Sunday mornings at 10:00 o'clock the notes of "Praise God from Whom All Blessings Flow," bring us to our feet to sing praises to our Heavenly Father. Chinese and Americans worship together at this service in English, led by Mr. Hamilton.

Soon we are to be set up as a regular branch church of the Peace Presbyterian Church where the worship is in both Manda-

rin and Taiwanese. And in a few weeks we will see our dear old friend, Mr. Hsu, witnessing his decision for Christ, as with several of our young people, he will receive the sacrament of baptism. Under God's Hand, we've come a long way in two years.

In 1954 it was good and bad news when our student song leader-interpreter was granted permission to study in the United States. Who was to take his place? One name kept coming into my mind—James Tai—but he was not a Christian. Two years before he had joined Mrs. Hamilton's Bible class in Tamsui; a year later he joined my classes also and then attended all our various classes and the church service here.

James was a boy who almost habitually wore a gloomy look. He was quiet and did not mix much with the students. Like most of our boys and girls he had recollections to sadden his thoughts. Home on China's Mainland is far away. The paternal grandfather they all loved will not be there to greet them when they return. This gentleman, a country squire, whose "sin" consisted of goodness and having given his sons an excellent education, was dragged from his bed one morning by the Communists and haled to the public square for a kangaroo trial. There in public, the recently-paralyzed old man was beaten to death, and his elder son received the same brutal treatment. Memories bring much sorrow to our young people here in Free China.

But the name, "James Tai," kept coming to my mind, so he became our interpreter and my student secretary. To state it briefly, he has had a struggle. He was filled with doubts and misgivings as to Christianity. We prayed for him as he attended all our services and classes and as he did the Sunday night interpreting. Three weeks ago illness kept him in bed for six days, and there alone with God, he made his decision to follow Christ. A real metamorphosis has taken place. He has a song in his heart now and it is reflected on his face. Everyone notices the difference. "The Bible speaks to me now," he says with radiant face. He carries a Bible with him day and night and will soon have read through the New Testament.

We see this kind of thing happening fairly often in our work, but we long to see it multiplied again and again. Out of forty-two Freshmen who attended my first Bible class this term, only



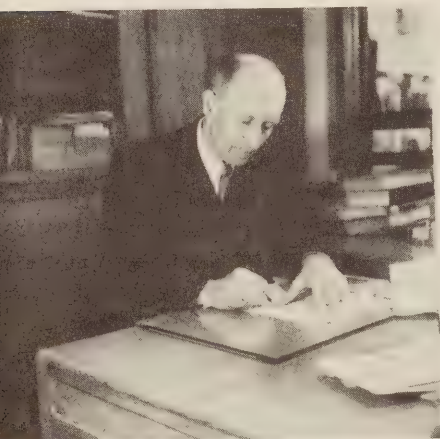
Entrance to the National University of Taiwan whose students Friendship Corner serves.

four had ever looked inside of a Bible. Our field is unlimited, and "the future is as bright as the promises of God." The joy of seeing lives redeemed is a tonic which stimulates and fortifies the three of us here and makes everything, even the discouragements, worthwhile.

We want Friendship Corner to continue to offer love and fellowship to these superior young Chinese, but above all to introduce them to the Greatest Friend of all.



Typical book room browsers.



*Rev. J. N. Montgomery,
secretary of the CSSA.*



Readers in the library.

SPREADING THE WORD

by Nettie D. Junkin

SITTING in the doorway of a tiny Chinese home was a child of five. Behind her was a God shelf complete with paper picture, incense burner and candles. It was a completely non-Christian home. Yet there the child sat singing at the top of her voice "There is only one true God." She had been to a new Sunday School for four Sundays and had learned of the God who had created the world and who loved, fed and cared for her. Two weeks later she was singing "Jesus Loves Me." A week later her grandmother came to the evening evangelistic service.

This little girl is only one of many who have been touched by the work of the China Sunday School Association, an interdenominational, non-profit Christian literature service center for the Chinese Church which has its headquarters in Taipei, the capital city of Taiwan. A look at the map will give an idea of how far the Association reaches across Southeast Asia in the service of the Chinese Church—the Philippine Islands, Indo-China, Indonesia, Malaya, Thailand, Burma! Wherever the dispersed Chinese

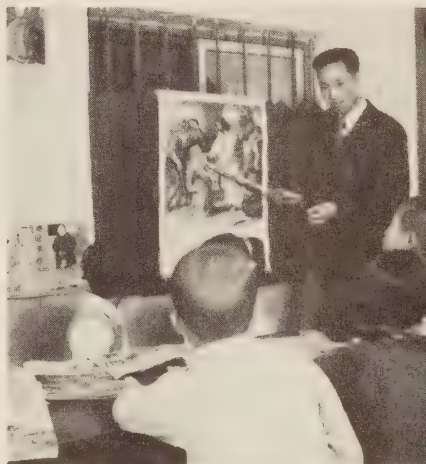
Christian Church has grown up, there the Sunday School quarterlies, leaflets, pictures and books may be found. Nineteen churches and missions are represented in the general governing committee of the Association, but the Presbyterian Church, U.S. is the most active in supplying personnel and funds for this important work.

Begun in 1907, the China Sunday School Association provided sixty to seventy per cent of all Sunday School literature used in the Chinese Church before the Sino-Japanese War. During the war, bombing, interruption of communications and movements of troops made it difficult to print and distribute materials, but the work went on and the literature was eagerly received and put to use. Several months before the Communists took over the mainland, the Association opened a branch in Taipei and later the whole office was moved there. A branch office was opened in Hong Kong for greater printing and greater facility in reaching the Chinese of Southeast Asia.

In many ways the Sunday School materials produced by the Association are similar to those used in Sunday Schools in the United States. But in Southeast Asia much more attention must be given to lesson materials for use with children from non-Christian homes. One series of lessons



Children's corner in library.



Staff member telling stories to children.



A new shipment of Bibles is unpacked.

covering a period of eighteen months is called "The Neighborhood Series" and is designed to meet the needs of the new church or Sunday School group starting with such children. Five years ago the Association began producing materials for an evangelistic crusade for non-Christian children to be used during the long Chinese New Year vacation time. The first year forty-six churches carried on the five day program. In 1955 there were 215 churches in Tiawan which carried on this work with a daily attendance of 27,000 children. This rapidly growing work has resulted in the establishment of many new Sunday Schools. In addition to these special materials, the Association provides International Lessons for all age groups, closely graded lessons and Daily Vacation Bible School materials.

The book room of the Association in Taipei supplies Christian books and literature in both Chinese and English to all the Island. The sale of Bibles and Gospel portions last year reached an all time high of nearly 20,000. All denominations come to buy and sales increase each month. The book room has also made possible translations, original writing and printing of books on evangelism, duties of church officers and theological subjects.

Recently the library has been cataloged and reading space for both adults and children has been established. Many ministers, students and Christian workers use the reference and lending library of more than 4,000 books in Chinese and English. In the children's reading room little tables and illustrative books attract young readers. The librarian often stops to tell a Bible story in the after school hours.

Many churches in Taiwan and around Hong Kong have asked for Sunday School teacher training institutes. These requests have been met as well as is possible with the limited staff. In the summer of 1955 the Association in cooperation with the Taiwan Presbyterian Church and the English and Canadian Presbyterian Missions held a special conference for teachers of kindergarten children. More than 200 teachers assembled from all over the Island and went home after the conference eager to put to use the ideas and materials they had acquired.

In ever increasing numbers the materials of the China Sunday School Association spread across Southeast Asia that the printed word may bring knowledge of the living word to China's millions.



色的適塗空，物人，色彩用五變色
。顏合上上天件，在筆顏五變色

金句

你要盡心、盡性、盡力、盡意，愛主你的神。又要愛鄰舍如同自己。

路加 10：27

注意
學生們，課後，請照後面的問題寫答。

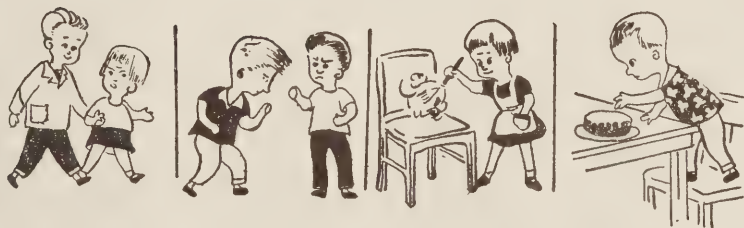
第十一課 誰是我的鄰舍

經文：路 10：25—37

行發會協學日主國中
China Sunday School Association

北台 灣台
Taipei Taiwan

Typical Sunday School leaflet published by China Sunday School Association. Above, the story of the good samaritan for Juniors and Intermediates. Below, the back side of the Beginner's and Primary's leaflet has some practical advice for every day living.



己如人愛令命的穌耶照是畫個一那



BURMA

THAILAND

LAOS

CAMBODIA

VIETNAM

MALAY
STATES

SUMATRA

SARAWAK

BORNEO

I N D O N E

A stylized, high-contrast map of Southeast Asia and Oceania. Landmasses are depicted in solid black, while the surrounding water is a light beige color. The map includes the Philippines, Taiwan, the Indonesian archipelago, and the northern part of New Guinea. The text 'C.S.S.A.' is in the top left, 'TAIWAN' is below it, 'CHINA SUNDAY SCHOOL ASSOCIATION' is in the upper center, 'IN' is below that, 'Southeast Asia' is in a large script font, and 'NEW GUINEA' is in the bottom right. A paragraph of text is on the right side. The map is partially cut off on the left and bottom edges.

C.S.S.A.

TAIWAN

THE OUTREACH OF THE
CHINA SUNDAY SCHOOL ASSOCIATION
IN
Southeast Asia

Wherever the dispersed Chinese Christian Church has grown up, there the Sunday School quarterlies, leaflets, pictures and books produced by the China Sunday School Association may be found.

NEW GUINEA



TENT EVA

by Marion Wilcox

HAVE you ever had the thrill of seeing a circus tent go up?

If you have, you can have some idea of the excitement in Hwalien as the big 80 x 50 foot tent used by the George Hudsons in their evangelistic meetings was put up and gotten in readiness. Into place went the folding benches, loud speakers, folding organ and electric lights. Dr. and Mrs. Hudson and their three Taiwanese co-workers had arrived several days earlier in Hwalien, city of about 50,000 on the East coast of Taiwan. It is a prosperous town with a good harbor and is the center of many government and business agencies. During the Japanese occupation it was a cultural center and this is reflected in its life now.

The thrill of getting ready was nothing compared to the thrill of the meetings as many, who had come first out of curiosity to see what was going on, came again and again. The first week there were five meetings a day including those for the church members on whom much of the success of the meetings depends; meetings for neighborhood children; evangelistic meetings for women; meetings for school children and adults. Many came who would never go to a church and during the fifteen days there was a total attendance of 14,500 with 381 inquirers enrolled.

Their second week was spent largely in follow up work. The three Taiwanese churches all helped in visiting the inquirers nearest them and accompanied them to the special meetings for them at night where they were taught the fundamentals of the Christian



NGELISM

religion and were shown slides of the life of Christ. In all more than 100 of these 381 inquirers have been received into the churches and many others are still being visited and taught and will probably be received later. As I have visited in the homes of these who were first interested through these evangelistic meetings and have seen them come from indifference to joyous Christian living, I have thanked God for His working and rejoice that He is still doing the impossible!

At Wanli their meetings were held near a soldiers' camp. Every night from 20 to 30 of these lonely refugee soldiers came. Eleven of them were received into the Church at the end of the meeting. As the Hudsons and their group were leaving a Captain and a number of his men came to see them off. The Captain shook Dr. Hudson's hand and said with real feeling, "We have nothing to give you, we wish we did have, but from the bottom of our hearts we say 'Thank you'."

In MaDo recently Mrs. Lin, a Formosan woman of seventy, came to the tent the second night, and when the invitation was given she signed as an inquirer. She came faithfully to all of the meetings and Mrs. Hudson went to visit her. She found that she had first heard the Gospel when she was eleven. She and her mother visited a brother who was sick in a mission hospital and as she stayed with him there she heard the Gospel and learned to read. She was given a Gospel portion and a few pamphlets which she had kept through all the years but had no other opportunity

to learn any more. She had married into a large influential family and her husband, who is now dead, had known nothing of the Gospel. Through the tent meetings, Mrs. Lin was received into the Church after so many years. Now she is witnessing faithfully to her children and grandchildren. At one of the women's meetings near the end of the campaign someone was surprised to see this old influential woman there and asked in surprise, "Why are you here?" As quick as a wink came the reply, "I am a Christian now and you had better be too!"

Churches and communities have responded well to tent evangelism. In some places the church members carried flags and banners and marched in procession with a portable loud speaker, singing hymns and announcing meetings to be held in the Gospel Tent. In one place the young people did the advertising by riding through the streets on a truck and making announcements from a loud speaker. In many places the youth have formed a choir for the night meetings. This kind of advertising and the very presence of the tent itself arouses interest and some people, who would not think of going into a church to listen, come for a "look-see" and stay to hear. In several places friendly police officers allowed the tent to be pitched on the recreation grounds of the Police Station. In another, by courtesy of the mayor, the tent was ideally located on the open square in the center of town.

The Christian principal of a government high school invited Dr. Hudson to speak in the school—the kind of invitation that is all too often not forthcoming. Dr. Hudson spoke on "China's Greatest Need—Christ" to 450 students and teachers gathered in voluntary assembly, and 397 of them indicated a desire to study the Christian religion.

I wish you could see the new joy of Mr. and Mrs. Wei, refugees from the mainland of China and high in the electric company here. Mrs. Wei is now Vice-President of the Women of the Church and leads meetings with real power. I wish you could know the little girl who accepted Christ against the opposition of her family. I wish you could have attended the meeting recently where several of these new Christians told what Christ is meaning to them and have seen the light in their faces. All over Taiwan wherever one of the many tent meetings have been held during the past several years many lives have been touched as these have and the end is not yet.

HEALING AT CHANG HUA



by Charlotte Dunlap and Frances Stribling

MRS. Tan is a former patient of the Chang Hua Christian Hospital. She lives in a village near MiaoLi. Her ungoverned temper and bad disposition made her disliked and feared in her neighborhood. She fell ill and for some months tried all the "healers" of various kinds in and around her village while she grew steadily worse. On a trip to that village, a missionary heard about the sick woman and persuaded her to come to the hospital. The neighbors said, "She has gone on her last journey" and "good riddance!". At the hospital they gave her small chance to survive, but after a few stormy post-operative days she began to improve. She was receptive during convalescence to those who would teach her the Christian faith. When she finally returned home she astonished her neighbors by the change in her way of living even more than by her not dying as they had expected. She and her family have attended MiaoLi church every Sunday since Mrs. Tan went home. Now she and her husband have been received on profession of faith and baptized into the church after passing "a very good examination." The village people marvel at the power that has wrought such things. "Best investment I ever made," says Mrs. Tan of the hospital bill.

Formosans, mainland Chinese, tribespeople and missionaries from many countries come to this hospital maintained by the English Presbyterian Mission for treatment in the clinics and wards. Dr. Joseph Wilkerson and Charlotte Dunlap of the Presbyterian, U. S. Mission have joined the staff of English missionaries and Taiwanese who minister each year to a surprisingly large number of patients for a small hospital.

The news of Dr. Wilkerson's unusual skill in surgery and diagnosis has spread through the island and patients have crowded in. He has done an outstanding work, not only in ministering to the Chinese, but in caring for the medical and surgical needs

of the foreigners of all missions. Miss Dunlap as trained anesthetist has demonstrated the way in which humanitarian and effective anesthesia can be used.

An important member of the staff is the evangelist—an attractive young woman graduate of Tainan Seminary. She talks with and teaches patients and their families in the clinics and wards and plans for and leads the spiritual life and worship of the nurses and other staff. She visits in homes and often goes to help with meetings and classes in churches of the Presbytery. When the U. S. Air Force bombed Japanese installations in Taiwan during World War II, this girl was gravely wounded by a bomb which missed its intended target. She was a year in bed and it was three years before the wound in her thigh finally healed, leaving a dreadful scar which was painful when she was on her feet too much. Recently she has had a major operation which the doctors hope will relieve her of pain after healing and a series of treatments are completed.

All year there has been a frantic effort in the hospital to crowd more offices and more bed space into the already overcrowded buildings. The auditorium has been divided to make consulting rooms for the Eye Clinic and the Medical Clinic; other clinics have had to double up in one office. Other departments have had to move to a variety of rented spaces near the hospital. But now some help seems to be in sight. The Board of World Missions has made a grant toward a new building and additional funds have been promised the hospital by the Joint Commission on Relief and Rehabilitation, which handles American foreign aid funds. A new modern main hospital building is under way which it is hoped will be the first of three new units.

The hospital is doing training work, of young doctors in medicine and surgery, of men in laboratory work, of young women in nursing. The purpose is to teach these young people the most modern technical methods of work, while instilling into them a desire to serve in a Christ-like way. Two of the Taiwanese doctors are returning this year from England where they have been studying on scholarships.

A recent development is a clinic which the hospital has established at Tung Hai Christian University near Taichung to take care of the health of the students there. This gives the medical workers an excellent contact with a different form of Christian

work. The hospital has also been asked by the church to be a medical center for one or more mobile clinics which will travel to areas greatly in need of medical aid. The two neediest areas right now are a series of fishing villages along the coast and a number of mountain villages, both near Chang Hua. These requests for help open a vast field of opportunity and plans for meeting these needs are now being studied. The many requests the hospital has had for expansion are an eloquent testimony that the church values this work.

The population of Taiwan is made up of four distinct groups.

ABORIGINES. The first people on the island were the aborigines, who are not of Chinese stock but perhaps are Malayan. There are some seven different tribes, each with its own customs and its own dialect, each dialect different from all the others. None of these has a written language as yet. As other groups invaded the island, the aborigines were gradually driven higher and higher into the mountains, so that now a common designation for them is "high mountain people."

TAIWANESE. Some four hundred years ago, a group of Chinese from a section of Fukien Province on the mainland of China, just opposite the Island of Taiwan, migrated to Taiwan. They settled on the rich coastal plains and established farms and cities. They brought with them their own local customs and their own local language (a dialect of the Chinese language) and their own patron goddess, whom they believed to be responsible for guiding them safely to their destination. These are the group known as the Taiwanese.

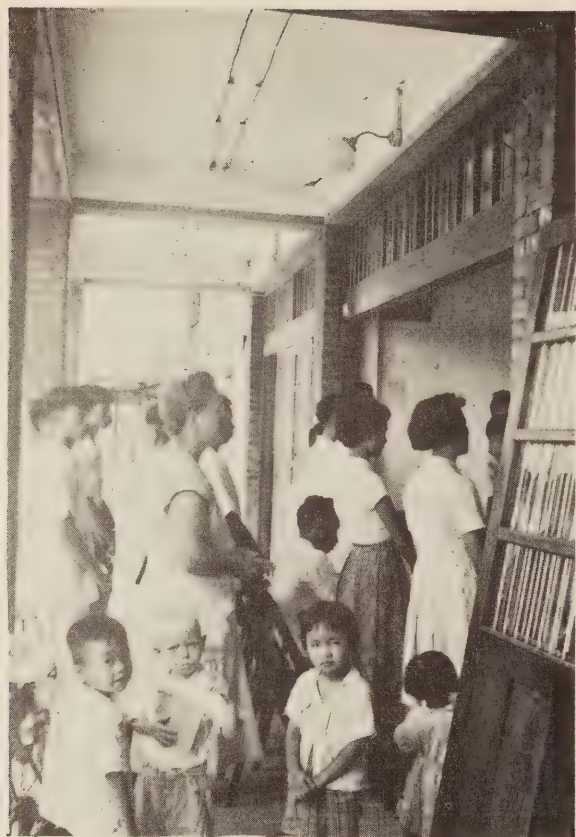
HAKKAS. Many years later, there was another migration to Taiwan from the mainland of China, this time from Kwangtung Province. Kwangtung, which is the southernmost province of China, had, in one section, been peopled many years before by a large group that came from the far north of China. Their northern dialect, in the course of time, was influenced by the dialect of the people among whom they lived so their speech became a thing unto itself. These people were known as Hakkas, or "Guest Families," and wanderlust must have been in their blood for a large number of them migrated to Taiwan and wedged themselves, in more or less compact groups, in among the Taiwanese.

MAINLANDERS. Only ten years ago the status of the island was changed. Taiwan was returned to China and soon the Nationalist government from the mainland moved its capital to Taipei and Taiwan became Free China. With it came many people who are now commonly called "mainlanders."

THE SCHOOL IN A STORE

by

Mrs. Wm. F. Junkin, Jr.



WHEN the building that housed the four year old Presbyterian Bible School in Taipei was sold, the School moved into a row of one story incompleted store sections which they were able to rent temporarily in Chupei. It was very convenient to just lift out the front of a building and extend on to the sidewalk for the opening service. The need for the Bible School was so great it simply could not wait for proper buildings requiring a great deal of help from the American churches which are so far away.

Like most of the Orient, 70% of the people of Taiwan are in rural areas which are still largely unchurched. These people cannot wait for the slow process of an educated ministry and so the Bible School was started on Seminary property in Taipei. When the Seminary property was sold, the Bible School found itself still with a great need to fill; a small group of dedicated faculty; a large student body of almost 60 young people. Any temporary housing that was available was put into use.





The second and third year students scatter to nineteen different places each weekend for chapel and Sunday School work. Whether in a mud brick building equipped with benches or with just bamboo trees for a back drop, or in an open field with a blackboard and flannelgraph or beside a thatch roofed house, the students teach children and their parents the Gospel story.

About one-third of the student body is girls who take the same courses of preparation and training as the boys. A large proportion of these girls marry the young evangelists and thus a well trained team goes out to serve the Church.





The forty first year students are kept nearer home until further training. They go out in groups under supervision. They announce their service by horn and accordion and a crowd quickly gathers to be taught.

The service of the School is also extended to ordinary Church members who may gain training to make them more effective Church workers through short term Bible courses held for a few weeks each winter and during the summer holidays.





Since financial support of the mission and Taiwanese Church is small, the students must pay as much tuition and board as they can. Students who learn

how to raise chickens scientifically or make cut out cards and note paper are helping not only their finances but also are learning the lessons of patience, accuracy, responsibility and the self-respect which comes from self-support. Many of them will later be in churches in the mountains or in poor rural communities where it will be necessary for them to support themselves by some additional means of livelihood.



The average student has had only a Junior High education due to the war, a family situation or lack of funds. This average student is twenty years old and is learning to preach in at least one language other than his native tongue. Taiwanese, Hakka and mainland Chinese students as well as those from mountain tribes are learning to teach and preach in each other's languages and to translate for each other thus helping to overcome one of the great barriers on the Island.

As you see young people from these different language and cultural backgrounds eating together in the dining room, you realize that the future Church on Taiwan will have a stronger feeling of brotherhood among the various language groups and a clearer understanding of God's redeeming love and call to every man regardless of race or tongue.





THE MOUNTAINS BREAK FORTH INTO SINGING

by Rev. E. H. Hamilton

ONE of the most fascinating stories in missionary annals is that of how the tribes-people of the mountains of Taiwan have turned to Christ in these last few years. And the work of training them into being enlightened Christians is one of the greatest missionary challenges facing our Church today.

There are about 140,000 aboriginal tribes-people in Taiwan today, embracing seven different tribes, each with its own unrelated language! Their origins are lost in obscurity. Two or three of these tribes are probably Malayan in origin, while the others, more fair skinned, are Polynesian.

Many years ago they were fierce headhunters, doing tribal dances around the heads of their victims. The older men of the Taiyal tribe in the north have tattoo marks on their foreheads, a dark blue vertical mark about two inches long. Formerly this indicated that the wearer of that mark had "taken" a head. The only way to get ahead in the tribe in those days was to get a head. Finally when practically every man had this mark of Cain in his forehead, it became the distinctive tribal mark of the Taiyal tribe. The Taiyal tribal women (the older ones, for the practice has been abolished) have a broad dark blue tattoo mark from ear to ear and down over both lips, like a great ugly mustache. At marriage a woman was thus marked, perhaps to keep any other man than her husband from wanting her.

Although they no longer "take" heads, their latest fierceness was demonstrated about twenty years ago when the Taiyal men of several villages high on a mountain of Central Taiwan rebelled against their oppressive Japanese masters, and massacred some

400 Japanese police with their families. And then when the Japanese marched troops in to subdue them, the Taiyal women, in order to free their men folk to fight to the death without surrender, all leaped to their death from a high precipice.

In 1929, when my colleague, the Rev. James Dickson, of the Canadian Presbyterian Mission, was travelling on the East Coast of Taiwan, he found a Taiyal woman who was married to a Taiwanese man, and could speak Taiwanese (Amoy Chinese). Furthermore, she was a believer. Mr. Dickson persuaded her to go to a Woman's Bible School in Tamsui. Chi-Ouang left that school with a burning desire to make Christ known to the tribespeople in the mountains of Taiwan. She went back and began preaching, and the Japanese tried to stop her. The Gospel was carried from convert to convert all through the hills. Chi-Ouang was secretly escorted from place to place, and worship services were held from 2:00 to 3:00 or 4:00 o'clock in the morning, and all the worshippers would be back home and in bed when the Japanese police awoke. Some of the Christian converts who themselves became volunteer evangelists were terribly beaten by the Japanese, one beaten to death, and others into insensibility. And still they witnessed for their Lord, and hundreds were added to the Church invisible, because they dared not erect a Church building.

As soon as the Japanese were defeated, the aboriginal Christians were free to evangelize openly, and the Gospel spread like wild fire. The first missionary to return in 1945 was astounded to

Typical aboriginal tribes people.





One of the approximately 200 small churches among the mountain people.

hear that there were four thousand believers, and they had erected twelve Churches. This was but the beginning. By the end of 1955 there were more than 250 little Presbyterian Churches scattered throughout the mountains of Taiwan, like beacons in the hills, with more than 38,000 believers like little candles lighting the darkness. Most of the churches were bamboo buildings, erected not only without any aid from the missionaries, but often without their knowledge. Sometimes even before there was a single baptized Christian in a village, but many believers, they would erect a Church and ask for a missionary to come to dedicate it.

The harvest truly is plenteous. On a single trip of four days in as many villages the writer baptized 104 men, women and young people on profession of faith; and most of them had been believers for two or three years. One man whom Mr. Dickson and I examined had been a believer four years, and had led forty people to Christ. Another we hesitated to approve for baptism,

because he had been a believer for only six months, until we found out that he had in that six months led thirty people to believe in Christ!

It's a tremendous job to train and guide these new converts. Recently some divisive sects have gotten into the mountains and are disturbing these simple believers, and the Roman Catholics are going in and buying over the weaker Christians with old clothes and American relief goods. It's a great temptation, because most of the mountain tribes-people are very poor. But the great majority of the Christians are remaining true.

Climbing these rugged hills, and crossing rickety swinging bridges over high gorges, is not easy for a missionary, especially for three of us who are past sixty. This is a wonderful challenge for vigorous young men to give themselves to a life of thrilling adventure and unbounded joy, as "they joy with the joy of harvest", while "the mountains and the hills break forth into singing".

The missionaries' car must stop at the swinging bridge that leads into the mountains and the rest of the way is made on foot.



Elder Chou

By Frances Stribling

ELDER CHOU is a miracle of God's grace. Stricken with severe TB seven years ago, he was given up by the doctors as a hopeless case and, to this day, people remark that they thought he had died. But while he was a patient in the TB Hospital near Taipei, he had a definite spiritual experience, praying that God would raise him up in such a way that people would know that the Lord had done it and promising that he would witness to God's saving and keeping power. God raised him up in a marvelous way and gives him strength in spite of a physically very weak body that can only be accounted for as miraculous; and the Elder has kept his promise to witness. He is an indefatigable and outstanding personal worker. He seems always to know how to best approach the individual needing help whatever his rank or condition may be.

An hour and a half by bus plus forty minutes on foot, though only twenty miles from Miao Li, lies the village of Li U Tan. No missionary had visited it for over thirty years and apparently it had been forgotten by Presbytery. The church had no preacher but was struggling along hoping for better things but not quite knowing how to get started, needing just a little boost. Then this group was called to the attention of Elder Chou. He made the hard trip out there and later took a missionary, Marguerite Mizell, out with him. Then they enlisted the help of others—missionaries and pastors—and things began to move. To bring this group to the attention of Presbytery and to give the

group assurance they were no longer forgotten, arrangements were made to celebrate the 83rd anniversary of the founding of the church. The results were gratifying. The group at Li U Tan now has a resident evangelist; has collected mud bricks to build a manse; is planning to build a church as well; and is progressing in the work of the Lord. How happy they were to have someone remember them and care enough to give them the boost they needed!

On one occasion when Elder Chou was visiting in San Yi, a nearby town, an old lady, who with her son are the only Christians in the town, asked him if he knew a friend of hers, a Mrs. Hsu. He did not but upon his return to Miao Li, with some searching by him and the pastor, she was found. These two women had been girlhood friends but had not seen each other for about fifty years, although it turned out they lived less than thirty miles apart. Mrs. Hsu had heard the gospel and wanted to be baptized when she was sixteen years old, but because her mother was opposed she did not come into the church although the family of her future husband was willing. But the church had somehow lost sight of her and for fifty years she had no connection with any body of believers. When Elder Chou went to see her she said to him, "Oh, I knew the Lord would not forget me." It was not many months until she was baptized and received into the church in Miao Li. During the summer a group from the church went to the farm home of the son with whom she lives and had an evangelistic meeting. Now each Sunday morning there is a Sunday School for the children out there. Mrs. Hsu is also a faithful attendant at Miss Mizell's Bible class and the church services in Miao Li.

Elder Chou teaches tailoring and those who have been his students over the years and are scattered all through this section are contacts that he uses to the full in his work for the Lord. He speaks Hakka, Taiwanese, Mandarin and Japanese. He is an elder with the care of the Christians in the church and the reaching of those outside very much on his heart. In fact, among the missionaries who know him, he is commonly spoken of as "*the*" elder, so fully does he exemplify the traits of an ideal elder.

Taiwan is an island—small
and afloat in dangerous
waters.



All photos in this section by Bob Klein
and Alfred Van Sprang, Black Star

High, strong mountains run like a back bone down the little island.

From her crowded farms in the valley





....come farmers to the teeming cities to sell their wares.

An old woman at an ancient altar lifts her eyes to unhearing gods . . .





..... while young men lift their eyes to the sky they are trained
to defend in this uncertain world.



Ever alert to impending danger, Nationalist armies pass in review before the headquarters of the government in Taipei. The U. S. sends this government aid and Christian missionaries to her people



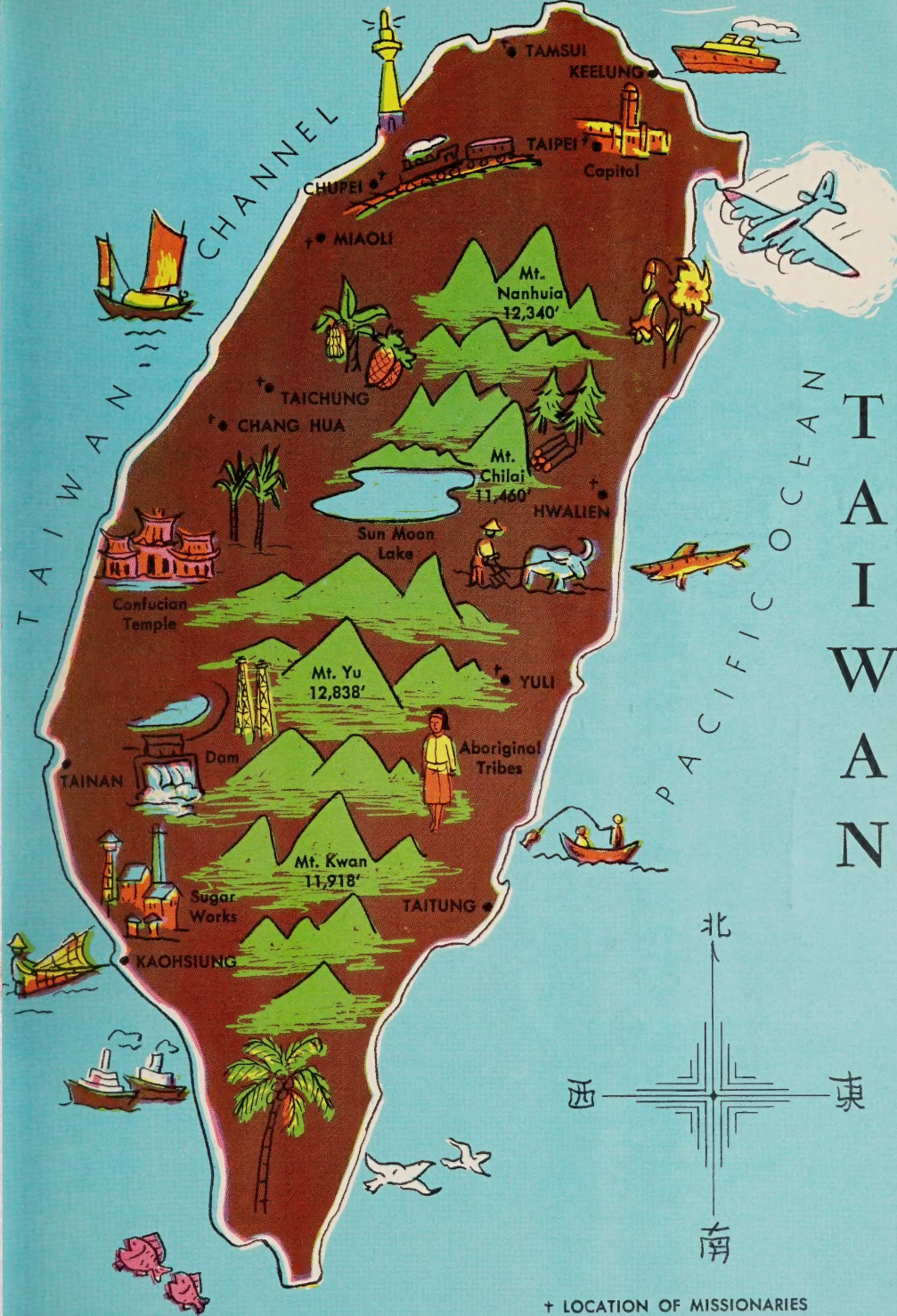
450 (1) 554
Direct-Gift (7)

but there are other things that she sends too, things which make perhaps a greater impact on a people's mind and emotions, things which belie the title of "Christian nation" for the people who send them.

It is the people, on the cities' streets



. . . in the mountains, on the farms, wherever they may be—it is the
people of Taiwan who are our concern—for they are God's concern.



+ LOCATION OF MISSIONARIES

DATE DUE

FEB 19 71			
MAR 5 71			
MAR 30 71			
GAYLORD			PRINTED IN U.S.A.